

The Latter-day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH

UNTO THE CHURCHES.—Rev. ii. 7.

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THE TEMPLE.

(From the "Deseret News," August 17.)

To the Editor of the *Deseret News*.

Sir—You request a brief description of the Temple now being built in this city, for the information of your subscribers. I will give it as presented on the draught now before me, hoping it will tend to obviate so many questions being asked by various individuals.

The Temple Block is 40 rods square, the lines running north and south, east and west, and contains ten acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of said House, east and west, is 186 $\frac{1}{4}$ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118 $\frac{1}{4}$ feet through the centre of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 18 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

The north and south walls are 8 feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of 7 $\frac{1}{2}$ feet. The footing of the towers rise to the same height as the side, and is one solid piece of masonry of rough ashlar, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is

6 inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps on all sides.

There are four towers on the four corners of the building, each starting from their footing, of 26 feet square; these continue 16 $\frac{1}{4}$ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 6 ornamental windows on two sides, above the basement. The two

centre towers occupy the centre of the east and west ends of the building, starting from their footings 34 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements; the west centre tower rises 34 feet to the top of battlements. All the towers have spires, the details of which are not decided on.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold or alto relieveo, the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 51 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are 4 passages 12 feet wide; these lead to and from the outside doors, two on the north and two on the south. Further east and west from these passages are 4 more rooms, two at each end, 28 feet wide by 38 long. These and their walls occupy the basement. All the walls start off their footings, and rise 16 feet, and there stop with ground ceiling.

We are now up to the line of the base string course, 8 feet above the promenade, or steps leading to the Temple, which terminates the cope of pedestal, and to the first floor of said House. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors

of these courts (they being on a line with first floor of main house) by four flights of stone steps $\frac{9}{4}$ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have $\frac{1}{4}$ elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window whose major axis is vertical.

The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tier of windows, 6 on each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semi-circular head. The first story windows have 12 feet length of sash, to top of semi-circular head. The oval windows have $\frac{6}{4}$ feet length of sash. The windows of the second story are the same as those below. All these frames have 4 feet width of sash.

The pedestals under all the buttresses project at their base 2 feet; above their base, which is 15 inches by $4\frac{1}{2}$ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for

those pedestas. Above this cope the buttresses are 3½ feet, and continue to the height of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending downwards.

All of these symbols are to be chiseled in bas relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the walls 96 feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to sym-

bolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto. Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c. All the windows in the towers are moulded, and have stone jambs; each being crowned with label mouldings.

For further particulars, wait till the house is done, then come and see it.

The whole house covers an area of 21,850 feet.

TRUMAN O. ANGELL, Architect.

AN ADDRESS TO THE SISTERS.

My Dear Sisters—I feel strongly influenced to write you a few lines through the medium of the *Star*; and although in that bright luminary we have principles and doctrines unfolded to us by the Priesthood, yet many times while I have been reading those glorious principles, and refreshing myself in the rays of light and truth which shine forth from it, I have wished to see those rays extended by some good sister who would send us a few lines some times. How seasonable, how cheering to those young sisters scattered about this land of misery and oppression, and many, like myself, deprived of the pleasure of meeting with the Saints! There is something so consolatory in the communication of a sister in this Church—it sheds an heavenly influence over us, and seems to encircle us in holy love. When we read the sentiments of a Saint, we rejoice with her, we build each other up in our most holy faith, we understand her, we conceive the ideas almost before we read them, for we are one, we rejoice together in the same intelligence which has been developed to us by a holy Priesthood

in this last dispensation, for we are a mass of intelligences which cannot recede, our nature is onward, progressive, and should we stumble by the way we shall have to get up again and follow after. But I pray that we may all walk so uprightly that we stumble not, for when people fall they generally get a bruise, or a scar, and we want to go to Zion whole, pure, and without a blemish, and also be able to look each other in the face, and blend our interests together in that purity which is not known in the world. We who have the privilege of enjoying the glorious sunshine of present revelation, can rejoice in the anticipation of an eternity, which will develop unto us those glories which the world, with all its boasted learning, is ever trying to obtain, but is too proud to receive. Let us, my dear sisters, who have obtained this heavenly light, cherish and appreciate what we know. When we are taught any principle in this Church, although at first it may rather crucify our flesh, yet it will be all right. Let us cherish those things, and live by them; let us, in the harvest of

this probation, pull all the grain from the straw, put it to good use, and leave the straw, with all its intertwining refuse, to go to its proper place.

I cannot give utterance to my thoughts while reflecting upon those things pertaining to our salvation; there are sentiments within my bosom, to which I cannot find language to give utterance; and, my sisters, do you not feel the same? When I gather up my reflective powers, and prostrate them before the Holy Spirit of God, that Spirit carries me away to view those things which we cannot utter; for although walking on the earth, which is groaning with corruption, we can gaze upon immortality, we can stretch far beyond the limits of time, we can soar far above the grovelling anticipations of the various sects of the day, who are spending their strength for naught—they portray to themselves the existence of a place which is “beyond the bounds of time and space.” I never could believe in such a place when I was in the Church of England, and I do wonder that their common sense does not teach them better, that there cannot be such a place, notwithstanding their pretended knowledge and learning. But many I know who live for the fat of the land; they care not for salvation themselves, nor for others—they live to eat and drink, to sleep and to die. There are times when conscience whispers to them that they are not right, but they hope against hope. Death is a terror to them, they try to avoid the thoughts of it, the very image of it freezes their blood with horror, and they believe there is a Being from whose presence they cannot flee. But my sisters, death has not terrors for us, we are only separated for a short time, we are bound together with indissoluble ties—ties which death cannot sever, and eternity will bind more closely together. When I view this land, and look upon the daughters of our creation, and see so few who have given up their various idols, to worship the true and living God, and acceded to the revelations given in these the last days, it makes me wish for the time when all we scattered sisters will be gathered to the place where we can develop those pure principles which we can only now anticipate in thought, but then can make a reality; that time when we shall rejoice in each other’s prosperity, and feel a deeper interest in making each other happy.

How widely different the spirit of the world, which produces envy, hatred, malice, unkindness to each other. From the prince down to the peasant, we find those evil propensities torturing them. Trace the vain one to her places of pomp and splendour, and you will see her bosom heave to see another of her own sex excel her in vanity. How revolting to the mind of a Saint, who has obeyed the laws of God, and has been brought to the knowledge to see the black darkness which influences the minds of thousands of her own sex, and many who are near to her by the ties of nature. Could we see those moving in the highest grade of society, could we follow them from their splendid banquets to their laundry room, or their chamber of reflection, we should see that misery and envy which would make us cry out aloud, “O it is good to be a poor Latter-day Saint!” See them tear off their rich, elaborate robes with wrath and envy at those who have excelled them in vanity. It is a lamentable fact for the mind to reflect upon, but such is the atmosphere which the beautiful daughters of creation live in. It is their nourishment in infancy, and they are well instructed in it as they grow up, but how awful the great responsibility of the instructress. Look at the awful stratagems to connect their children in marriage according to their own wishes; and the ambitious connexion, instead of bringing happiness, ends in adultery, drunkenness, separation, and death, but having money and power mollifies it and hides it from the world, (yet, alas, sometimes it will come to light,) and thus the envious mother finishes the course of her child, after teaching her to despise that which is good, and pushes her early in life into a vortex of dissipation, and at last death. How thankful ought we to be to our heavenly Father, that upon looking down upon this degeneracy, He has been pleased again to spread a net over this land, to catch up all those who shall be thought worthy to be taken, while those who work iniquity shall be swept off from the earth. Can we, my dear sisters, find language to express our thankfulness for our privileges in so great a work? And being in possession of such glorious knowledge, let us make good use of our time while we can work, and not trifle it away with those of the world. We have a work before us greater than many of us can yet comprehend—we have to train and

purify many who are not yet born. What a glorious anticipation! I look forward to the day with inexpressible joy, with many more of you, my dear sisters, who are chained by circumstances to this land of wickedness. But I thank my Father in heaven that I shall soon break those chains, and bid farewell to all the wickedness of this land.

You can, with me, deeply deplore the awful condition of our own sex. I feel disgusted with the folly and conversation of many well-educated women, who consider themselves something. And what do they know? Not anything as they ought to know. The majority of the women of our land submit on an ornamental education, not anything for their own benefit or that of others. They have not any sound, useful knowledge of themselves, or of anything else. They have theories of their own, like their traditions, and to diverge from them would be "unladylike," "unfashionable." "How absurd" to have no other resource when ill but the physician, a man well skilled in minerals and poisons, which tradition has taught him to administer. Oh! thou monster prejudice, against truth and common sense, how long will thou claim thy thousands of the human family! But alas for thee, thy power is fast decreasing.

Why, my dear sisters, do I portray these things, (you know them, you see them daily,) but to remind us of our position, our duty, that we may banish them from us, looking upon these bad propensities as we would a poisonous reptile, that by comparing the evil with the good we may choose the good, and so let our good works shine before others, that they, seeing them, may follow. The time is now for us to improve our moments in useful knowledge, and not associate with those of the world around us. I have known many a noble spirit crouch, through circumstances, to a mean despicable one, but it will not be so long. No, virtue and goodness will alone be appreciated; we shall be respected for our real, genuine goodness of heart, not for this talent or that gift, or the other, but for virtue alone.

My sisters, let us avoid trifling conversation. Just let us for a moment look at

the conversation of two of our most highly finished women, who are discussing some (to them) very important information. "Did you hear who was married this morning?" "Yes," "Miss so and so, but I never thought she would ever get married." "Oh! what a duck of a bonnet, such a person had on, or what a splendid shawl Mrs. so and so has; have you seen it?" "No, but I have heard of it." What folly, what ridiculous conversation to a reflective mind. And you know it is true.

I once heard the following dialogue between a clergyman's daughter and her friend, and which I never shall forget. It ran thus—"O, good morning, Miss. I have just called to see you, as I was going past. Papa is remaining in church after the people are gone, to make a few arrangements with the clerk respecting some work to-morrow, so I thought I would just step in to see you." "O I am very pleased to see you, you were the very person I was thinking about, dear. I was wishing you would come in, I want your opinion about a new dress. I do not know how to have it made; I thought of having it made this way. But the Misses Walker have their's made so and so, so I cannot." "O, of course not, dear." "O, I must tell you how I was annoyed last Sunday morning at church," continued the clerical young lady, "when I turned round to say the Apostle's Creed, you cannot think how indignant I felt—it seemed as though the ground would sink under my feet. Miss Baker had a bonnet like mine! I do not know how I was able to stay in the church, but of course I do not put it on again." "O, of course not, dear," was the answer. "No, indeed, I shall not, mamma says I shall not."

This, my sisters, you know is the general talk of the world, and about the spirit of it. But I shall tire you with my rambling remarks, so I will now draw them to a close, with the anticipation of hearing from some of you soon, which will give me great pleasure. In the mean time I pray that we may all increase in knowledge, wisdom, and every good work, and be saved in the kingdom of our God.

Your affectionate sister,

M. A. C.

A COUNTRYMAN once said to his minister—"You often speak of our Fore-fathers; now I know only of three, Abraham, Isaac, and Jacob. Pray, sir, who is the fourth?"

HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

Commerce, Illinois, Feb. 26th, 1839.

Mr. D. W. Rogers.

Dear Sir—Yours of the 11th instant was received yesterday. I perceive that it had been written before your brethren visited my house. I had also wrote to Mr. Barlow before I received yours, and which is herewith also sent. I wish here to remark that about ten or fifteen houses or cabins can be had in this neighbourhood, and several farms may be rented here, on the half breed lands. I think that more than fifty families can be accommodated with places to dwell in, but not a great quantity of cultivated land, as the improvements on that tract are generally new; there are, however, several farms which can also be rented.

Since writing to Mr. Barlow, I have conversed with a friend of mine, who has also conversed with Governor Lucas of Iowa Territory, in relation to your Church and people. Governor Lucas says, that the people called Mormons were good citizens in the State of Ohio, and that he respects them now as good and virtuous citizens, and feels disposed to treat them as such. I wish also to say, through you, to your people, that Isaac Van Allen, Esq., the Attorney-General of Iowa Territory, is a personal and tried friend of mine; and I feel fully authorized, from a conversation which I have had with him on the subject, to say, that I can assure you of his utmost endeavours to protect you from insult or violence.

I will here repeat what I have wrote to Mr. Barlow, that I do believe that under a territorial form of government which is directly connected with the General Government of the United States, your Church will be better secured against the capriciousness of public opinion, than under a State government, where murder, rapine and robbery are admirable traits in the character of a demagogue; and where the greatest villains often reach the highest offices. I have wrote to Governor Lucas on the subject; and when I receive his answer, I will communicate it to your Church.

I desire very much to know how your captive brethren in Missouri are faring. I should like to know if Joseph Smith, junior, is at liberty or not, and what his prospects are. I shall be at Carthage, our county seat, during the fore part of next week, and soon after that (perhaps the next week following) I expect to go to Burlington, Iowa

Territory, when I expect to see the Governor and converse with him on the subject; I will probably be at home from the 6th until the 12th of March. I shall be pleased to see you or any of your people at my house at any time when you can make it convenient. It is now necessary that something definite should be done in relation to renting farms, as the season for commencing such operations is fast approaching us. A. Mr. Whitney, a merchant in Quincy, is owner or proprietor of several farms in this vicinity, and it might be well to see him on the subject.

I wish to serve your cause in any matter which Providence may afford me the opportunity of doing, and I therefore request that you feel no hesitancy or reluctance in communicating to me your wishes, at all times and on any subject. I should be much gratified if it could be convenient for Mr. Rigdon, or some one or more of the leading members of your Church, to spend some time with me in travelling through the tract, and in hearing and learning the state of the public mind, and feelings of the community, in relation to the location of the Church.

I feel that I am assuming a very great responsibility in this undertaking, and I wish to be governed by the dictates of wisdom and discretion, while at the same time I am aware that we are often disposed to view things as we would wish to have them, rather than as they really are; and our great anxiety to accomplish an object may sometimes diminish the obstacles below their real measure.

The little knowledge which I have as yet of the doctrines, order, or practice of the Church, leaves me under the necessity of acting in all this matter as a stranger, though, as I sincerely hope, as a friend, for such I assure you I feel myself to be, both towards you collectively as a people, and individually as sufferers. If it should not be convenient for any one to come up about the 7th or 8th of March, please write me by the mail. Say to Mr. Rigdon, that I regret that I was absent when he was at my house. I cannot visit Quincy until after my return from Burlington, when, I think, if it is thought necessary, I can.

Accept, dear sir, for yourself, and in behalf of your Church and people, assurance of my sincere sympathy in your sufferings and wrongs, and deep solicitude for your immediate relief from present distress, and

future triumphant conquest over every enemy.

Yours truly,
ISAAC GALLAND.

When Elder Israel Barlow left Missouri in the fall of 1838, either by missing his way, or some other cause, he struck the Des Moines river some distance above its mouth, in a destitute situation; and making his wants known, found friends who assisted him, and gave him introductions to several gentlemen, among whom was Doctor Galland, to whom he communicated the situation of the Saints; the relation of which enlisted his sympathies, or interest, or both united, and hence a providential introduction of the Church to Commerce and its vicinity; for brother Barlow went direct to Quincy, the place of his destination, and made known his interview with Doctor Galland to the Church.

Wednesday, February 27th, 1839, six o'clock, p.m.

The members of the Democratic Association, and the citizens of Quincy generally, assembled in the Court House, to take into consideration the state and condition of the people, called the "Latter-day Saints," and organized the meeting by appointing General Leach, Chairman, and James D. Morgan, Secretary. Mr. Whitney, from the committee appointed at a former meeting, submitted the following Report—

The select committee to whom the subject was referred of inquiring into and reporting the situation of the persons who have recently arrived here from Missouri, and whether their circumstances are such, as that they would need the aid of the citizens of Quincy and its vicinity, to be guided by what they might deem the principles of an expanded benevolence, have attended to the duties assigned them, and have concluded on the following—

REPORT.

The first idea that occurred to your committee was, to obtain correctly the facts of the case, for without them the committee could come to no conclusion as to what it might be proper for us to do. Without them, they could form no basis upon which the committee might recommend to this Association what would be proper for us to do, or what measures to adopt. The committee, soon after their appointment, sent invitations to Mr. Rigdon and several others to meet the committee and give them a state-

ment of the facts, and to disclose their situation. Those individuals accordingly met the committee and entered into a free conversation and disclosure of the facts of their situation; and after some time spent therein, the committee concluded to adjourn and report to this meeting, but not without first requesting those individuals to draw up and send us in writing, a condensed statement of the facts relative to the subject in charge of your committee, which those individuals engaged to do, and which the committee request may be taken as part of their report.

That statement is herewith lettered A.

The committee believe that our duties at this time, and on this occasion, are all included within the limits of an expanded benevolence and humanity, and which are guided and directed by that charity that never faileth.

From the facts already disclosed, independent of the statement furnished to the committee, we feel it our duty to recommend to this Association that they adopt the following resolutions—

Resolved: That the strangers recently arrived here from the State of Missouri, known by the name of the 'Latter-day Saints,' are entitled to our sympathy and kindest regard, and that we recommend to the citizens of Quincy to extend to them all the kindness in their power to bestow, as persons who are in affliction.

Resolved: That a numerous committee be raised, composed of some individuals in every quarter of the town and its vicinity, whose duty it shall be to explain to our misguided fellow citizens, if any such there be, who are disposed to excite prejudices and circulate unfounded rumours; and particularly to explain to them that these people have no design to lower the wages of the labouring class, but to procure something to save them from starving.

Resolved: That a standing committee be raised and be composed of individuals who shall immediately inform Mr. Rigdon and others, as many as may think proper, of their appointment, and who shall be authorized to obtain information from time to time; and should they be of opinion that any individuals, either from destitution or sickness, or if they find them houseless, that they appeal directly and promptly to the citizens of Quincy to furnish them with the means to relieve all such cases.

Resolved: That the committee last aforesaid be instructed to use their utmost endeavours to obtain employment for all these people, who are able and willing to labour; and also to afford them all needful, suitable, and proper encouragement.

Resolved: That we recommend to all the citizens of Quincy, that in all their inter-

course with the strangers, they use and observe a becoming decorum and delicacy, and be particularly careful not to indulge in any conversation or expressions calculated to wound their feelings, or in any way to reflect upon those, who by every law of

humanity, are entitled to our sympathy and commiseration.

"All which is submitted.

"J. W. WHITNEY, Chairman.

"Quincy, February 27, 1839."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 2, 1854.

RELEASE OF ELDERS, EMIGRATION, &c.—It is with mingled feelings of pleasure and regret that we are led to release so great a number of faithful labourers from the ministry in this part of the Lord's vineyard. It causes a momentary regret when we think of parting with them, and being deprived of their valuable co-operation in the great work of righteousness here; but joy predominates when we contemplate their joy in retiring to the bosom of the Church, to the fond associations of their wives, children, and friends, who, during the absence of husbands, fathers, and sons, have been filled with the most tender solicitude and fervent prayerful exercise that they may be found faithful to the truth, true to the holy covenants which they have made with God, and each other, and thus be able to return to them in honour, in an increase of faith, of knowledge, and of power in the holy Priesthood; continually arising in the scale of intelligence. It is that their husbands, their fathers, and their sons, may prove themselves valiant in the testimony of the truth, and may increase their strength in the Lord, and thereby obtain power to save souls, that the faithful and devoted wives, mothers, and daughters of Zion bid adieu, with tearful anxiety, to the Elders of Israel, as they go forth to battle against the powers of Satan, while themselves cheerfully submit to all the self denials consequent upon the absence of those whom God has made their protectors and providers. Joy indeed, pure and holy, such as the children of God only know, is the portion of those who have been thus separated, on renewing again their associations and fellowship in the midst of God's people in the Valleys of the mountains. Blessed indeed are they, and hallowed is their communion, whom heaven smilingly approves.

But there is another class of joys—another sphere of gladness and rejoicing, which we also wish to promote, and which we desire to see extended to as many as possible in this land, through the departure of these our brethren, viz.—that unspeakable pleasure which is experienced by the faithful when released from the bondage of Babylon. We are aware that the Elders feel, when released from a mission, a great relief from responsibility, which for the time seems grateful to the soul. The mind that perhaps has been heavily taxed for a length of time with the performance of many arduous duties, now feels naturally inclined to relaxation and rest; but proper and healthful relaxation or recreation consists not in throwing off all responsibility, but in a change of labours, calling into exercise those faculties which have been less in use, and, consequently, are more vigorous; and thus the varied labours and responsibilities which attend the different departments of the upbuilding of Zion are all calculated to employ and to develop the varied functions of the soul, and show to man the vast versatility of his mind, and its capability of endless improvement.

Of the truthfulness of these sentiments, our beloved brethren, the First Presidency in Zion, afford us the most striking and illustrious demonstration. At one time engaged in the most devotional exercises of their spiritual duties, at another time founding and detailing the outlines of a city, a county, a territory, or leading forth the tens of thousands of Israel into the wilderness, all which deliberations and labours exhibit the pleasing diversity of their minds, which, under the guidance of the Holy Spirit, strengthen and invigorate the whole. Thus are they our captains in the conquests of faith, and in the increase of knowledge which no college or university can bestow, and which no man who gives himself to one study or occupation alone can ever attain unto. They are, under Christ, living examples of godliness unto us; and the works which they do, all the Elders wish to become able to do. Therefore let no one shrink from responsibility, but meet the increasing duties of his calling with a holy reliance upon God for His Spirit, which will enable the just to overcome every obstacle, and bring forth fruits of praise and rejoicing.

Peace has begun to be taken from the earth, and the day is near when he that will not take up his sword against, not the Russians only, but his neighbour, must flee to Zion. God, as if in mercy to His people, has laid the present scene of blood in distant lands where tyranny and oppression bear with a heavier hand in its administrations to man. While this, His great mercy, is thus manifest, let not the Saints mock or treat lightly this mighty admonition for them to arise and flee to the mountains. A few who might have gone years ago, but thought best to wait till they could take a better supply of this world's goods, desiring to let their brethren bear the hardships of founding a new settlement that they might with ease and plenty enter into other men's labours, are now realizing the truth of the prophecy that the Saint who neglects the opportunity to gather when he can, will find the way closed when he would go. These are but few; many are panting for deliverance, as the worried roe panteth for the water-brooks; perhaps out of work, or getting but low wages, the increased price of food allowing them but a stinted subsistence, and every prospect of a long and sanguinary war threatening the enlistment of those members of the family upon whom perhaps depends mainly their bread. These, not to name the desire and duty of every Saint to be where he can renew his faith and knowledge for future usefulness, and the pestilence that is wasting its myriads by night and noon, call upon all Saints, and more especially upon the Elders, to leave nothing undone that can be done towards gathering the Saints from Babylon, and establishing them where all their exertions will tend to build up Zion, and not Babylon. Therefore let every Pastor, President, and Travelling Elder, search, as with a lighted candle, his district and Conference, and make himself acquainted with the condition of all Saints whom he is labouring among; and let that integrity, energy, and zeal, which he has manifested in preaching and in administering in the ordinances of the Church, now be employed in advising and counselling all whose means will allow them to arise up and go with them to Zion. How many there are who are anxious to go with their beloved Elders and have the benefit of their experience and savoury counsel over the long and tedious journey. Yes, brethren, now is the time for you most emphatically to return to Zion, bearing your sheaves with you, and with songs of everlasting joy. Some who have a little more than is necessary, can aid his brother who has not quite sufficient, and thus both can go together. By this united and faithful exertion nearly all who have or can get the means should give their kindred and friends an emigrating testimony of the sincerity of their faith the ensuing emigration season. The Elders, by so doing, will feel that they have completed their missions in the most profitable manner possible, and will find the blessings of their brethren upon them.

and their household, and heaven will smilingly approve of their labours, and add unto them the blessings of eternal lives.

"Save yourselves from this untoward generation" is a word of counsel as fully applicable to the Saints now under our watch-care, as it was to the Saints of old; and it should never be forgotten by the brethren and sisters in their calculations and arrangements for emigrating to the land of Zion. As we have said, some there are who, instead of embracing the first opportunity of saving themselves, neglect it, and think they will the next year be able not only to save *themselves*, but also a very *comfortable* outfit, and also take a few articles which they think will be peculiarly useful in the Valley. Says one, "I have just now £14 or £15 per head to take my family of six with. This will about take them by the P. E. Fund. But then we have not many clothes, and I am sure I should not like to undertake the journey unless I had a dozen or eighteen changes of linen, three or four pairs of boots and shoes, and three or four suits of clothes for each of us. Besides I should like to have half a dozen pairs of new sheets, three pairs of good new blankets, and three new counterpanes, for I am ashamed of what we have now. I should like, too, to have some new bed hangings, for we shall be sure to want some when we get there. Then we want new top-coats, and several pairs each of summer and winter gloves, and my wife and girls want new shawls, victorines, and muffs. And we must have a set of new knives and forks, with table and tea-spoons, and some new table cloths. And I should like to take with us a nice new assortment of crockery, and I am sure my wife would not go without that beautiful china tea service that we saw at Mr. Brown's. It is a rather expensive set, but she says how nice and comfortable it would be to have it in the Valley. And then there are a few little articles which I know how to buy to advantage here—articles that must be wanted in the Valley, and that I think I can make a little bit of a speculation of when I get there. So I must determine to wait another year or two before I leave England; yes, it's useless to think of going this year." Thus is one thing named after another, until the catalogue swells to a most formidable length, the golden chance glides past, and by and bye the good brother and his family awake from their delusion, and find themselves in the midst of Babylon, with sickness, persecution, and poverty staring them in the face, and the thunders of war reverberating with fearful distinctness from nation to nation.

Dear brethren and sisters, nothing is easier than to deceive yourselves on this important point. Rest assured that when you have sufficient to carry yourselves to Zion, even by P. E. Fund arrangements, further delay is dangerous, you are quite rich enough to obey the commandment to gather; and very likely if you had greater riches they would prove your downfall, for there is such a thing as being ruined by riches.

We exhort the Saints not to allow this species of covetousness to mar all their other good qualities, and prove their way out of the kingdom of God. If you are so fortunate or unfortunate as to leave Europe with your boxes tightly packed with every comfort you can possibly desire, how know you that you may not be very thankful, before you get through, to leave them on the plains for the use of the Indians, through your cattle or your wagon giving out? And then would you feel no remorse that you had thus foolishly thrown away your money, while you might with it have brought out a poor faithful family whom you really loved and respected?

We wish to say most emphatically, and we wish the Saints to understand most distinctly, that the Lord wants them to save *themselves*, and He will take care of the *comforts* and *speculations*, for He can control them most judiciously; and let the Saints rest assured that to save *themselves* will be quite as much as most will be able to do.

complish at the first step. There are some, we fear, who can not really think of going to Zion unless they go well supplied with the comforts of life. Let such examine themselves, or ere they are aware they will be glad to be saved by the skin of their teeth.

For the Saints to get themselves to the Valley, is a good thing. Few of them can be worse off there than they are here. Many of them here have not the necessaries, to say nothing of the comforts, of life. There, all would have the necessaries, and most would obtain many of the comforts. As a whole, the Saints of Utah are far better fed and clothed than their brethren and sisters in this country. Then how unwise it is for any one to delay gathering till he gain sufficient means here to make himself what he thinks comfortable on the journey to, and after he arrives at, the Mountains.

In all these matters the Saints should look for counsel and instruction to the Elders who are appointed to preside over them, and the Elders should in a wise and prudent spirit watch over the interests of the Saints, and advise them how to direct their energies, and employ their means, to the best advantage, so that the blessings which the Lord bestows upon His people may be properly appreciated, and made to accomplish the most extensive, permanent, and beneficial results; and many thereby will be enabled to bid farewell to poverty, oppression, and persecution, and wend their way Zion-ward with songs of thanksgiving and holy gladness, and with everlasting joy upon their heads.

APPOINTMENTS, &c.—The usual time having arrived for publishing the changes and appointments designed for the ensuing year, we now announce that, by the aid and counsel of the Holy Spirit, we have ordained and appointed that Elders John S. Fullmer, William Glover, Israel Barlow, Benjamin Brown, Sylvester H. Earl, Andrew L. Lamoreaux, John Barker, Charles Smith, George W. Bramwell, John Mayer, Osman M. Denel, Joseph Boath, Thomas Caffall, John W. Lewis, John Perry, Matthew Rowan, Henry E. Phelps, William Pitt, Isaac Allred, Andrew Ferguson, William Smith, Noah T. Guymon, George Simpson, James Pace, Joseph Westwood, Samuel Glasgow, John Robinson, William G. Mills, Joseph Hall, Elias Gardner, Moses Thurston, Martin Slack, John Dalling, Edward Sutherland, Edward Stevenson, — Nielsen, late of Hamburgh, John Parsons, and L. A. Bertrand, be released from their present fields of labour, with permission to emigrate.

Elder William C. Dunbar will succeed Elder A. L. Lamoreaux in the Presidency of the French Mission.

Elder George D. Grant will succeed Elder Fullmer in the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder James Carrigan will succeed Elder Smith in the Pastoral charge of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Elder Edward Bunker will succeed Elders Carrigan and Grant in the Pastoral charge of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder Chauncey G. Webb will succeed Elder Bunker in the Pastoral charge of the Sheffield, Bradford, and Lincolnshire Conferences.

Elder Millen Atwood will succeed Elder Webb in the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder Edmund Ellsworth will succeed Elder Barlow, and take the Pastoral charge of the Birmingham, Warwickshire, and Herefordshire Conferences.

Elder David B. Dille will succeed Elder Barker in the Pastoral charge of the Cheltenham and Worcestershire Conferences.

Elder Edward Martin will succeed Elder Glover in the Pastoral charge of the Newcastle-on-Tyne, Hull, and Carlisle Conferences.

- Elder James Marsden is appointed to succeed Elder Robinson in the Presidency of the London Conference.
- Elder Joseph France is appointed to succeed Elder Mills in the Presidency of the Reading Conference.
- Elder Henry Squires is appointed to succeed Elder Slack in the Presidency of the Essex Conference.
- Elder Robert Holt, of Bolton, is appointed to succeed Elder Dille in the Presidency of the Manchester Conference.
- Elder Robert Parker is appointed to succeed Elder A. Ferguson in the Presidency of the Preston Conference.
- Elder David Drummond is appointed to succeed Elder Martin in the Presidency of the Glasgow Conference.
- Elder James D. Ross is appointed to succeed Elder Boath in the Presidency of the Kilmarnock Conference.
- Elder John Godsall is appointed to succeed Elder Bramwell in the Presidency of the Birmingham Conference.
- Elder Edward Frost is appointed to succeed Elder Rowan in the Presidency of the Sheffield Conference.
- Elder Joseph A. Young is appointed to succeed Elder Atwood in the Presidency of the Bradford Conference.
- Elder John Oakley is appointed to succeed Elder Lewis in the Presidency of the Lincolnshire Conference.
- Elder William G. Young is appointed to succeed Elder Deuel in the Presidency of the Staffordshire Conference.
- Elder James P. Park is appointed to succeed Elder Mayer in the Presidency of the Shropshire Conference.
- Elder Job Welling is appointed to succeed Elder Allred in the Presidency of the Southampton Conference.
- Elder William Woodward is appointed to succeed Elder Smith in the Presidency of the Dorsetshire Conference.
- Elder John Kelly is appointed to succeed Elder France in the Presidency of the Cheltenham Conference.
- Elder Nathan T. Porter is appointed to succeed Elder Guyman in the Presidency of the Worcestershire Conference.
- Elder Robert W. Wolcott is appointed to succeed Elder Pace in the Presidency of the Bedfordshire Conference.
- Elder James Stone is appointed to succeed Elder Westwood in the Presidency of the Nottinghamshire Conference.
- Elder Israel Evans is appointed to succeed Elder Pitt in the Presidency of the Derbyshire Conference.
- Elder Thomas Ord is appointed to succeed Elder Frost in the Presidency of the Leicestershire Conference.
- Elder Jesse B. Martin is appointed to succeed Elder Perry in the Presidency of the Wiltshire Conference.
- Elder Henry Lunt is appointed to succeed Elder Caffall in the Presidency of the South Conference.
- Elder John Toone is appointed to succeed Elder Hall in the Presidency of the Land's End Conference.
- Elder Richard Hargreaves, of Carlisle, is appointed to succeed Elder Simpson in the Presidency of the Newcastle-on-Tyne Conference.
- Elders John D. T. McAllister, James Bond, Matthias Cowley, and John Croston are appointed to labour in the Irish Mission, under the Presidency of Elder James Ferguson.
- Elders J. A. Young, Dunbar, Woodward, Bond, Cowley, and Croston are instruct-

ed to repair to their new fields of labour as soon as their circumstances will allow. The remainder of the foregoing appointments will be in force on and from the first day of January, 1855. Those Pastors and Presidents who are to be succeeded in their labours by Elders inexperienced in those callings, are requested to impart to them all the information that can aid them in the discharge of their important duties, both in relation to financial and spiritual matters.

FRANKLIN D. RICHARDS, {One of the Twelve Apostles of the C. of J. C.
{of L. D. S., and President of said Church in
(the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

HALF-YEARLY STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending the 31st inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* Vol. XIV, page 474, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

Presidents of Foreign Missions in Europe are also hereby requested to furnish us with a statistical representation, up to the year's end, of the Church under their care, as complete and as promptly as they consistently can.

GOVERNORSHIP OF UTAH.—The *Times* and other influential journals have been informing the public that His Excellency Brigham Young's term of office as Governor of Utah having expired in September last, the Secretary of the Territory takes the management of State affairs until a new Governor is appointed. From the organic Act creating the Territory of Utah, we subjoin the following extract, sec. 2—"The executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified."

These journals also state that Governor Young has failed to send to the President of the United States and to Congress, copies of the laws of the Utah Legislative Assembly, and the official proceedings of the Executive, for the past two years. In reference to this duty, we will quote from the third section of the Act—"There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the Legislative Assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws, and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress."

Having been frequently interrogated as to the truth of the above rumours, we

take the present opportunity and method of enlightening those of our readers who may have fallen into the same error as the *Times* and others upon the matter, and also of placing in their hands the means of repelling the groundless charges which arise through malice, and are echoed in high quarters through ignorance at least.

HOME CORRESPONDENCE.

WALES.

General Condition of the Work—Extensive Tract distributing—Good Prospects—Opposition, Mobbing, and Violence.

Udgorn Selon Office, Swansea,
October 26, 1854.

President Richards.

Dear Brother—In accordance with your request through the *Star*, to be advised of the state of the work of God amongst the various nations over which you have the high honour to preside, I embrace this opportunity to inform you of the general features of the Church in Wales.

During the summer season the Priesthood have been diligent in out-of-door preaching, and have had more numerous and attentive audiences than heretofore; "camp meetings" have been the order of the season, especially where much opposition has been presented; and the combined influence of the Saints so assembled has never failed so far to move the prejudice, storm the strongest ramparts, and win conquest to the kingdom of God.

The weaker Conferences have been much strengthened by the aid of Elders and Priests from the stronger, who, together with many "volunteers" labouring in new grounds, sustained principally by tracts, have done much towards the spread of the Gospel; and I am pleased to see, by the renewed vigour of the officers generally, that they realise their responsibilities, and the importance of faithfully warning their fellow beings of impending dangers.

You can anticipate our future prospects of success when I say, what I have not been able to say so unexceptionably heretofore, that officers and Saints are united, so far as I know; and I have had the pleasure of visiting the majority of the Conferences of late; everywhere the Saints evince an increasing desire to excel in living their professions, which to me is a certain forerunner of paramount success.

Now, the weather being unfavourable

to out-door preaching, the brethren manifest no less zeal to water the seed so profusely sown, by distributing tracts from house to house and selling them to the world, each having his sphere appointed him weekly; and truly it does the Saints, as well as the world, much good, because, as they say, the Lord blesses them with His Spirit abundantly in so doing. So that "Mormonism," so far from being in a dying or dead state, as many have flattened themselves, is humming about the ears of the priests and people, who feel quite alarmed already, and admit that this "imposture" threatens to be more dangerous than ever. You would be pleased to see the diligence of the Saints, in following the tracks of the clergy, priests, and Scripture readers, and all sorts of pedlars, with "Replies" to the falsehoods which they spread abroad, sometimes meeting in the same house, and then I leave you to judge who finds the door first! Truly their zeal is worthy of a better cause. But through the blessings of Him who owns the work, all their efforts are abortive to retard its onward march. The capital which the priests make of the "plurality" has prevented the people investigating heretofore, although it has had a salutary influence upon the Saints, and it is getting old and forgotten by the world gradually.

Baptisms have not been as numerous as we expect them to be shortly, although a few individuals are still being baptized everywhere. I will merely recite one out of many instances—even in Merthyr, the place where the very stones might have denounced a Gospel-hardened race, the seed is sprouting like a tulip bed after a summer's shower—seventeen baptized and twenty backsliders returning in one Branch in one week. That most popular of preachers—the Cholera, which has swept off hundreds in that vicinity of late, may have contributed some to accomplish the above; but I am glad to learn, that out of the many attacked

by that "king of terrors," no Saints have died there, and only two or three have I heard of elsewhere, the ordinance being their only antidote.

In regard to myself, I never did feel a greater desire to further the purposes of God, so far as I understand them, nor more pleasure in it; I never fancied that I could do much, but my mite is as willing as the much of my brethren. My Counsellors—Elders Jeremy and Daniels, are very efficient and zealous men, of one heart and soul with myself in all things, and they are a great blessing to the Saints. May the Lord bless them for it.

I have lately published upwards of 50,000 Welsh tracts on the first principles, "Replies," and "Invitations," with the addresses, time of preaching, &c., for every Branch of note throughout the Principality, nearly all of which are in circulation, at the lowest rates, besides other Welsh tracts previously on hand, and a fair proportion of English, so that taking all into consideration we have a reasonable prospect for success when the spirit of truth accompanies them home to the honest heart. The problem is solved, that tract distributing, so far from augmenting, is the best method of liquidating "old book debts," by winning new co-workers to that, as well as to every other laudable work; proving the force of the expression of one of old—"He which soweth sparingly shall reap sparingly;" whereas, the liberal mind deviseth liberal means, and by his liberality shall he live.

The old debts have been considered quite an impediment to the progress of the work in all the Conferences, but I am pleased that, of late, a new era has dawned upon us in that respect, by the abundant blessings manifestly poured upon the faithful minority in proportion to their exertions in paying the debts, so that by far the majority are now convinced that the Lord pays better interest on their loans than they had conceived of; nor is it new or strange to hear them detail in the meetings how the Lord has repaid them for "days' work" contributed, but the fact engenders faith in Him and in His promises, in proportion to its use.

Without particularizing on incidents, you will be able, by the above representation, to delineate the general features of the work in Wales at the present time; and while your superior judgment may deliberate over the scene, that the Spirit of

inspiration may dictate amendments, alterations, new means, or anything, anyhow, to give the Gospel a greater impetus in our midst, is the heart's desire of him who has no higher ambition.

I will detain you to state one instance, which occurred lately, to show the rage of the adversary, and you may have a suggestion on the subject.

While two Elders were preaching in Caermarthenshire a few Sundays ago, a gang of thirty or forty, led on by a tavern keeper, commenced shouting and hallooing, professedly to drown the voice of the brother who was preaching. Their lungs failing before they accomplished their object, the stones came next; one struck the other brother in the face, until his blood was streaming; others whizzing by their heads, failed to dislodge them, so the mobs rushed upon them, forced them to flee, and pursued them for a long way, until one succeeded in gaining the woods; the other was knocked down by a stone, and brutally kicked while bleeding on the ground, the timely aid of a generous stranger saving his life, when they had pronounced him dead. The stranger carried him to a house, and he so far recovered as to be able to ride back with a guard next day to detect the mob, when the tavern keeper openly avowed the deed, and declared that "the next time, instead of stones they would use guns;" and he subsequently, when arraigned before the authorities, reiterated the threat with impunity, and without the least prohibition, fine, or censure on their part.

The highest dignitaries have written abusive letters to our attorney for defending the brethren. These are the third and fourth Elders whom this man has attempted to murder; one, an old man over sixty years of age, was struck down by a stone hitting him on the head, thrown by this same villain, a year ago, abused, and left for dead. When he recovered so as to be able to prosecute him, the Court fined the defendant 6d! The plaintiff had the costs to pay, and had a severe reprimand for preaching, with threats if he continued. Another Elder, having called at this fellow's house on business, he came in with a club, and beat him so brutally that he barely escaped with his life.

There are those in that vicinity who believe, and some desire baptism, but this roaring lion threatens the life of any